527 east side of town. At the top of a smooth,
237 well-greased pole are placed cigarettes, hand-
[526] kerchiefs, etc. These are called the *panal* or "honeycomb" and form the reward of the first man to get up the greased pole. The honey gatherers also often hire musicians, but this is voluntary on their part.

527 The fiesta begins on Monday and ends on
543 Saturday, but the main events take place on Tuesday, Thursday, and Friday. On these days all the persons following different occupations assemble in the plaza, and there is a mock market. Each person exhibits the type of goods he has made or the occupation he follows. Shake makers split shakes on the plaza and the plank makers saw planks. In addition, miniature shakes and planks are made and offered for sale. The carpenters make miniature houses. The farmers (and possibly the restaurant keepers) set up tiny tables with miniature dishes and serve miniature portions. They offer tiny tortillas about 2 or 3 cm. in diameter and other things, including the dishes, in proportion. When people partake of the food they ask, "How much?" The reply is "One hundred pesos" or some fantastic sum. The purchaser, however, usually gives a piece of chewing gum, candy, or some other small object. The blanket weavers and belt weavers offer miniature blankets and belts for sale as well as tiny woven wrist bands. Agriculturists exhibit all the seeds they grow, and in processions scatter seeds over the crowd. The *arrieros* or muleteers exhibit the goods they carry, such as salt, rice, brown sugar, and other basic necessities. They also make atole in the plaza, with a man grinding the maize on a metate. The traveling merchants and storekeepers exhibit notions such as thread, chewing gum, and dry goods. The breadmakers make quantities of miniature breads about an inch
[436] and a half in diameter. These are used as money by everyone.

527 About 2 o'clock in the afternoon of Tuesday,
543 Thursday, and Friday, those exhibiting their wares carry them about the plaza, giving a
198 special high-pitched cry used on no other occasion. At first they say nothing, but then they use special Tarascan words, also employed on no other occasion. "Arijeta," they shout, meaning "Come quickly everyone," followed by